



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

The Day of Pentecost: Whitsunday

May 23, 2021

The Holy Eucharist

¶ All stand as the Celebrant and other Ministers enter

Acclamation

The Celebrant and People greet one another with the Acclamation.

Celebrant Alleluia. ✝ Christ is risen.
People The Lord is risen indeed. Alleluia.

This preparatory prayer is said to ask God to purify our hearts and prepare us for worship.

The Collect for Purity

¶ The Celebrant says

ALMIGHTY GOD, UNTO WHOM ALL HEARTS ARE OPEN, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *¶ People Amen.*

The Gloria in excelsis (or Song of the Angels) joins us together with the Communion of Saints in praise and thanksgiving.

Gloria in excelsis *¶ Said by all*

Glory be to God on high,
and on earth peace, good will towards men.

We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.

Thou that takest away the sins of the world,
receive our prayer.

Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost,
art most high in the glory ✠ of God the Father. Amen.

The Collect of the Day functions as a bridge between the Entrance Rite and the Liturgy of the Word. This prayer “collects” the thematic material of the Gospel and/or observance of the day.

The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

O GOD, WHO ON THIS DAY didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Savior, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. ¶ *People Amen.*

¶ *Then all are seated*

The Word of God

The Lesson

ACTS 2:1-21

The New Testament Lesson is intended to instruct us in the faith.

WHEN THE DAY OF PENTECOST HAD COME, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Par’thians and Medes and E’lamites and residents of Mesopota’mia, Judea and Cappado’cia, Pontus and Asia, Phryg’ia and Pamphyl’ia, Egypt and the parts of Libya belonging to Cyre’ne, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God.” And all were amazed and perplexed, saying to one another, “What does this mean?” But others mocking said, “They are filled with new wine.” But Peter, standing with the eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day; but this is what was spoken by the prophet Joel: ‘And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and

they shall prophesy. And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of smoke; the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day. And it shall be that whoever calls on the name of the Lord shall be saved.”

Reader The Word of the Lord.

People Thanks be to God.

‡ *All stand for the reading of the Gospel*

The Gospel

JOHN 15:26-27; 16:4b-15

Gospeler ✠ The Holy Gospel of our Lord Jesus Christ according to John.

People Glory be to thee, O Lord.

JESUS SAID, “BUT WHEN THE COUNSELOR COMES, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning. I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.”

Gospeler The Gospel of the Lord.

People Praise be to thee, O Christ.

Sermon

The Rev. Andrew John Archie

The Gospel holds a place of honor as the final reading. The Gospel Procession is symbolic of the Word coming to God's People.

*The Nicene Creed
is our common
affirmation of the
faith. It recalls our
Baptismal vows and
covenant and re-
affirms our belief in
the saving power of
Christ.*

¶ *Following the Sermon, all stand and say together*

The Nicene Creed

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped
and glorified;
who spake by the Prophets.
And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead, †
and the life of the world to come. Amen.

The Church is called to prayer by the Deacon. The People join in heart and mind to offer our common petitions, intercessions, and thanksgivings to God.

The Prayers of the People

¶ The Deacon or other person appointed says

Let us pray for the whole state of Christ's Church and the world.

ALMIGHTY AND EVERLIVING GOD, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless ✠ thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, Blessed Michael and All Angels, Blessed George, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *¶ People Amen.*

*As a corporate body,
we acknowledge our
sin and our desire for
forgiveness in order
that we might live into
the fullness of God's
call to us.*

Confession of Sin

¶ The People are called to confess their sins

Let us humbly confess our sins unto Almighty God.

¶ Celebrant and People

Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

¶ Then the Celebrant pronounces Absolution

ALMIGHTY GOD, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, ✠ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *¶ People Amen.*

¶ The Celebrant may then say one or more of the following Comfortable Words

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.
Matthew 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

The Peace is passed, an ancient practice among Christians. It is a sign of love and respect, reconciliation and greeting. It is our way of acknowledging that we are in love and charity with our neighbor as we prepare for the Liturgy of the Eucharist.

The Great Thanksgiving begins with a dialogue between the Celebrant and the People which invites us to the Eucharistic banquet.

We join with the angels and saints and all of creation in praise and thanksgiving to God through the Sanctus.

¶ All stand

The Peace

Celebrant The peace of the Lord be always with you.
People And with thy spirit.

¶ Then the Ministers and People greet one another in the name of the Lord; This may be done with a wave or a bow; please observe social distancing and refrain from physical contact with those from outside your household

The Holy Communion

The Great Thanksgiving

Celebrant The Lord be with you.
People And with thy spirit.
Celebrant Lift up your hearts.
People We lift them up unto the Lord.
Celebrant Let us give thanks unto our Lord God.
People It is meet and right so to do.

¶ Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord; according to whose true promise the Holy Ghost came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to thy Church the power to serve thee as a royal priesthood, and to preach the Gospel to all nations.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus and Benedictus qui venit

¶ Celebrant and People

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed ✠ is he that cometh in the name of the Lord.
Hosanna in the highest.

¶ *The People kneel or stand. Then the Celebrant continues with the Eucharistic Prayer*

The theme of Thanksgiving is continued through a rehearsal of the means of our salvation.

Following the thanksgiving, the Eucharistic Prayer (also called the Anaphora or Canon) is drawn from forms of ancient Jewish blessings and embodies four elements:

1) the Words of Institution,

2) Anamnesis (remembrance, or calling to mind this memorial Jesus has given us),

3) Epiclesis (invocation of the Spirit),

4) Oblation (the offering of earthly gifts as well as ourselves – our souls and bodies – to God.)

ALL GLORY BE TO THEE, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, “Take, eat, this is my Body, which is given for you. Do this in remembrance of me.”

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, “Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.”

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy

Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled ✠ with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. ¶ *All* AMEN.

¶ *The Celebrant says*

And now, as our Savior Christ hath taught us, we are bold to say,

¶ *Celebrant and People*

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

¶ *The Celebrant breaks the Bread and a period of silence is kept; then is said*

Celebrant O Lamb of God, that takest away the sins of the world,
People have mercy upon us.

Celebrant O Lamb of God, that takest away the sins of the world,
People have mercy upon us.

Celebrant O Lamb of God, that takest away the sins of the world,
People grant us thy peace.

The Prayer of Humble Access ¶ *Said by all*

WE DO NOT PRESUME to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The "Great Amen" should be said firmly and with bold conviction to affirm our own part in offering this sacrifice.

The Lord's Prayer is the culmination of our participation in Christ's self-offering. Our corporate recitation binds us together and expresses our unity with one another in Christ.

The Bread is broken, symbolic of the Lord's body being broken on the Cross.

The Agnus Dei (Lamb of God) is called the "Fraction Anthem" and celebrates that Christ was sacrificed for us the way the Passover Lamb is sacrificed for the sins of the people in the Temple.

The Prayer of Humble Access, rooted in images from the gospels, is a vivid confession of our unworthiness to partake in the gifts of God's table and the transforming power of Christ's body and soul.

On behalf of the People, the Choir offers music to the glory of God. As the People approach the Altar, it is symbolic of joining in praise and thanksgiving with the choirs of Angels and Archangels at the throne of heaven.

The Invitation and Ministration of Communion

¶ The Celebrant, facing the People, says

The Gifts of God for the People of God.

¶ and may add

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

¶ All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. Please follow the directions of the Ushers on when to come forward. Please continue to wear your mask and, to maintain distancing, form a single file line at six-foot intervals in household units. To receive the Bread, extend your palms, crossed and upward; then return to your seat, then consume the Bread

¶ Holy Communion will be offered in one kind only.

¶ Those who do not wish to receive Holy Communion may come forward for a blessing; please indicate this to the Priest by crossing your arms over your chest.

The Postcommunion Prayer

¶ The Celebrant says

Let us pray.

¶ Celebrant and People

ALMIGHTY AND EVERLIVING GOD, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Pentecost Blessing

MAY ALMIGHTY GOD, who enlightened the minds of the disciples by pouring out upon them the Holy Spirit, make you rich with his blessing, that you may abound more and more in that Spirit for ever.

¶ People Amen.

Following the Eucharist Banquet, we give thanks for the heavenly meal and ask that it strengthen us to go forth in the cause of Christ to the world.

In response to our prayer, God's blessing is bestowed upon us.

May God, who sent the Holy Spirit as a flame of fire that rested upon the heads of the disciples, burn out all evil from your hearts, and make them shine with the pure light of his presence. *¶ People Amen.*

May God, who by the Holy Spirit caused those of many tongues to proclaim Jesus as Lord, strengthen your faith and send you out to bear witness to him in word and deed.

¶ People Amen.

And the blessing *✠* of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *¶ People Amen.*

¶ All stand

The Dismissal

Deacon Let us go forth into the world,
rejoicing in the power of the Spirit. Alleluia, alleluia.

People Thanks be to God. Alleluia. Alleluia.

¶ The Congregation remains standing as the Ministers retire

*The People of God
are sent into the world
strengthened and
nourished by the Holy
Eucharist.*

PLEASE FOLLOW THE DIRECTIONS OF THE USHERS FOR DEPARTURE.

You may take these leaflets home, but do not leave them in the seats.

This Morning's Liturgy

† Colors play an important part of the worship of the Church. They change according to the seasons of the Church year and the liturgical tasks at hand. The colors worn at the Church of St. Michael & St. George are drawn from colors worn in England before the Reformation. The color red symbolizes fire, blood, passion, and spiritual awakening. Red is worn for Palm Sunday, the Feast of Pentecost, other feasts of Apostles and Martyrs, and for Confirmation and Ordinations.

A Note on Liturgical Posture

In traditional Anglican worship, we enact three different postures and make the sign of the Cross, each of which has meaningful significance.

† *Standing:* We stand to proclaim our faith through the singing of hymns and the recitation of the Nicene Creed. We also stand as an expression of honor to welcome Christ as he is revealed to us in the Gospel.

† *Sitting:* We sit to be instructed in the faith through the reading of scripture, the sermon, and by the choir's musical offerings sung on our behalf.

† *Kneeling:* We kneel for prayer and to express our profound reverence for Christ.

Making the sign of the Cross *✠* was universal among early Christians and it is made at various points in the liturgy to remind us of two central realities of our faith: who God is (the nature of the Holy Trinity) and what God has done for us (suffering and redemption on the Cross).

Calendar

Sunday Service Schedule

| | | |
|----------|--------------------------------------|---------------------|
| 8:00 AM | Holy Eucharist | Church |
| 9:00 AM | Holy Eucharist | Church |
| 9:00 AM | Children's Liturgy of the Word | St. George's Chapel |
| 10:00 AM | Holy Eucharist | Church |
| 10:00 AM | Holy Eucharist (<i>Livestream</i>) | www.csmsg.org |

Weekday Service Schedule

| | | |
|---------|---|---------------|
| 8:00 AM | Morning Prayer (<i>Monday — Saturday</i>) | Facebook Live |
| 8:00 PM | Compline (<i>Monday — Friday</i>) | Zoom* |

* Email laurie@csmsg.org for link

Classes and Events

Church Picnic Today, Sunday, May 23
10:45 AM

Contact Laurie Brown at laurie@csmsg.org for more information

Colossians: Conversations on Christ and Culture Wednesday, May 26
7:15–8:00 PM

To register: csmsg.org

Thursday Morning Playgroup Thursday, June 3
10:30 AM

Contact: Marty Chapman at marty@csmsg.org for reservations

Middle School Mission Week June 7-11
8:30 AM–1:00 PM

To register: csmsg.org/msmw

Prayer in the Night: For those Who Work or Watch or Weep Thursday, June 7
7:15–8:00 PM

To register: csmsg.org

Zoom Yoga Class Saturdays
12:00 Noon

Contact laurie@csmsg.org for link

If you cannot register online, please call the church at 314.721.1502



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| | |
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